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ISLAM.

Under this heading we shall produce the substance of a lecture delivered by Mirza Ghulam Ahmad, Chief of Qadian, at the Grand Religious Conference held at Lahore in December 1896. The promoters of this Conference had published the following five questions for solution at its sittings by different religious leaders :—

I.—The physical, moral and spiritual conditions of man.

II.—The state of the after-life of man.

III.—What is the real object of the existence of man in this world, and how can that object be attained ?

IV.—What is the effect of actions in the present life and the life to come ?

V.—What are the sources of knowledge ?

In the name of Allah, the Gracious and the Merciful. We praise God and pray for His blessings upon His Noble Prophet.

In this auspicious meeting, which has been convened with the object that the advocates of the different religious systems should, so far as the limits of the questions set allow, set forth the beauties of their respective religions, I, as a champion of the faith of Islam, will dwell upon its beauties. Before I start with the proper object, I take leave to state that *all my assertions and arguments shall be based upon and drawn from the Holy Quran.* I deem it a matter of the first importance that anybody who believes in any sacred scriptures as the revealed Word of God, should so set limits to his advocacy of the religion he supports as not to go out of the holy book or depend upon arguments other than those that the book furnishes. For, if he does not observe this rule, he, as a matter of fact, makes and advances a new book and not the one which he pretends to support. Therefore, as it is my object to show the beauties of the Quran and to establish its exclusive excellence over all other books, I shall bind myself by the rule above stated and

depend solely upon the Quran for every assertion and argument, stating only that which is contained in it in plain words, or which may be inferred as a conclusion from its verses. As the other gentlemen are also expected to set limits to their discourses by this reasonable rule, this circumstance will by itself afford a good opportunity to judicious minds to form a judgment as to the comparative value of the different books claiming to be revealed. For the same reason I shall avoid all reference to the authorities containing the reported word of the Prophet and not go outside the Word of God as revealed in the Quran. In short, this is the day of the manifestation of the glory and excellence of the Quran. We humbly beseech Almighty God to assist us in this undertaking. Amen!

Some preliminary remarks have been made in the outset which may at first appear to some as not bearing upon the questions; but as they are necessary for the full comprehension of the subject, as dealt with in the following pages, I have therefore been obliged to resort to them.

QUESTION I.

The three Stages.

The first question relates to the physical, moral and spiritual conditions of man. The Holy Quran observes this division by fixing three respective sources for this threefold condition of man. In other words, it mentions three springs out of which these three conditions flow. The first of these in which the physical conditions of man take their birth, is termed the *nafs-i-ammára*, which signifies the uncontrollable spirit or the spirit prone to evil. Thus it says ان النفس لامارة بالسوء *i.e.*, it is the characteristic of the *nafs-i-ammára* that it inclines man to evil, tends to lead him in iniquitous and immoral paths and stands in the way of his attainment of perfection and morals. In short, man's nature is prone to evil and transgression at a certain stage in his development, and so long as he is devoid of high moral qualities, the evil nature is predominant in him. He is subject to this state so long as he

does not walk in the light of true wisdom and knowledge but acts in obedience to the natural inclinations of eating, drinking, sleeping, getting enraged or excited, etc., like the lower animals.

As soon, however, as he frees himself from the control of animal passions, and guided by wisdom and knowledge holds the reins of his natural desires and governs them instead of being governed by them, in short, when a transformation is worked in his soul from grossness to virtue, he then passes the physical stage and is a moral being in the strict sense of the word. The source of the moral conditions of man is called النفس اللوامه, *nafs-i-lawwáma*, or the accusing spirit (*conscience*), in the terminology of the Holy Quran. In the chapter entitled the Resurrection we have ولا اقسم بالنفس اللوامه *i.e.*, and I swear by the soul that blames itself on every dereliction of duty or on the slightest act of disobedience, being conscious of having offended. This is the spring from which flows a highly moral life, and on reaching this stage man is freed from bestiality. The swearing by the accusing soul indicates the regard in which it is held. For, the hange from the disobedient to the accusing soul being a sure sign of its improvement and purification, makes it deserving of approbation in the sight of God. *Lawwáma* literally means one who reproves severely and the نفس لوامه or the accusing soul has been so called for it upbraids a man for the doing of an evil deed and strongly hates unbridled passions and bestial appetites. Its tendency, on the other hand, is to generate noble qualities and excellent morals, to transform life so as to bring the whole course and conduct of it to moderation, and to restrain the carnal passions and sensual desires so as to keep them within due bounds. Although, as we have said above, the accusing soul upbraids itself for its faults and frailties, yet it is not the master of its passions, nor is it powerful enough to practise virtue exclusively. The weakness of the flesh has the upper hand sometimes and then it stumbles and falls down. Its weakness then resembles that of a child who does not like to fall, but whose infirm legs are sometimes unable to support him. But it does not persist in its fault, every failure bringing only fresh reproach to the mind. In short, at this stage the soul is anxious to attain all excellent morals, and revolts against disobedience which is the characteristic of the first or he animal stage, but does,

notwithstanding its yearning after virtue, sometimes deviate from the line of duty.

The third or the last stage in the onward movement of the soul is reached on attaining to the source of all spiritual qualities. The soul at this stage is in the words of the Holy Quran النفس المطمئنة or the soul at rest. Thus it says يا يتها النفس المطمئنة ارجعي الي ربك راضية مرضية فادخلي في عبادي وادخلي جنتي "O thou soul that art at rest and restest fully contented with thy Lord, return to thy Lord, thou being pleased with Him and He pleased with thee; so enter among my servants and enter into my paradise." At this stage the soul is freed from all weaknesses and frailties and braced with spiritual strength. It is perfectly united with God and cannot live without Him. As water flows with great force down a slope and, on account of its great mass and the total absence of all obstacles dashes down with an irresistable force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker. It is to this that the words of the verse quoted above refer. It is further clear from the words "O soul that hast found rest in thy Lord, return to Him" that it is *in this life and not after death* that this great transformation is worked and that *it is in this world and not elsewhere that an access to paradise is granted to it.* Again, as the soul has been commanded to return to its Lord (رب *Rab* literally supporter), it is clear that such a soul finds its support only in its Lord. The love of God is its food and it drinks deep at this fountain of life and is therefore delivered from death. The same idea is expressed elsewhere in the Holy Quran in the following words قد افلح من زكها وقد خاب من دسها *i. e.*, he who has purified his soul of the carnal passions, is saved and shall not be destroyed; but he who gave vent to unbridled earthly passions is surely despaired of life. In short, these three states of the soul may be called the physical, the moral and the spiritual states of man. Of these, the physical state, *viz.*, that in which man seeks to satisfy the passions, of flesh, is the most dangerous at the time of the excess of the passions which most often deal a death-blow to the moral and spiritual states of man, and hence this state has been termed the disobedient spirit in the Holy Word of God.

The three conditions considered in their relations towards oneanother.

The next question for us to consider is, what is the effect of the teachings of the Holy Quran upon the physical state of man, how does it guide us with respect to it, and what practical limits does it set to the natural inclinations? It may be remarked at the outset that according to the Muslim Scriptures the physical conditions of man are closely connected with his moral and spiritual states, so far so that even the modes of eating and drinking play a part in the moulding of moral and spiritual qualities. If therefore the natural desires are subjected to the directions of the Law, they take the form of moral qualities and deeply impress the spiritual state of the soul. It is for this reason that in all the forms of devotion and prayer and in all the injunctions of internal purity and moral rectitude, the greatest stress has been laid upon external purity and cleanliness and on the proper attitudes of the body. The relation between the physical and spiritual natures of man would become evident on a careful consideration of the actions of the outward organs and the effect they produce upon the internal nature of man. The flowing of tears from the eyes, although done artificially, at once saddens the heart and similarly an artificial laugh makes it cheerful. Likewise a prostration of the body, as is done in prayer, causes the soul to humble itself and adore the Creator; whereas a strut produces vanity and vainglory. These examples sufficiently illustrate the effect of bodily postures upon the spiritual state of man. Experience also shows the strong effect of food upon the heart and brain powers. For instance, the vegetarians lose all courage by and by, and the result of giving up animal food is the weakness of heart and the total loss of the noble quality of courage. The same law is witnessed even among the animals, for the herbivorous animals do not possess even a hundredth part of the courage of the carnivora and so with birds. There is not the least doubt then that food plays an important part in the formation of morals. And further, as there is a defect in excluding flesh from the diet altogether, excess in meat is also injurious to morals and deals a death-blow to the admirable qualities of humility and meekness. But those who adopt the middle path are heirs to both the noble qualities, *viz.*, courage and meekness. It is with

this great law in view that the Holy Quran says كلوا واشربوا ولا تسرفوا *i.e.*, eat meat as well as other food, but do not give way to excess in any particular form of diet (so that your morals and health may not suffer from it). I have spoken of the effect of the physical upon the moral nature of man, but it should also be borne in mind that internal movements produce external actions. Grief brings tears into eyes and joy makes a man laugh. Thus there is a natural relation between the body and the soul, and all the actions of the body such as eating, drinking, sleeping, walking, moving, resting, etc., necessarily produce a corresponding effect upon that which pertains to the states of the soul as distinguished from external actions. A shock communicated to one point in the brain, causes loss of memory, and to another, it brings senselessness as a consequence. How soon does air containing the poisonous germs of the plague corrupt first the body and then the mind, and in a few hours the whole internal system which gives rise to moral feelings is impaired and the unfortunate victim passes away like a madman. All this goes a long way to prove that there is a mysterious relation between the body and the soul of man, and the solution of the mystery is beyond human comprehension.

Another argument bearing upon the subject in hand is, that the body itself is the mother of the soul. The soul does not come from any place in the heavens and seek a connection with the body in the womb of the mother, but it is a light that lies concealed in the seed and grows with the growth of the body. The holy Word of God gives us to understand that the soul grows from the body while it is developed in the womb of the mother. Thus it says ثم انشاناه خلقا آخر فتبارك الله احسن الخالقين *i.e.*, "then we bring the body (which has been prepared in the womb) into another form and manifest another creation out of it (which is called the soul), and blessed is God the most excellent Creator who has no equal." There is a deep secret in the words "we manifest another creation out of the same body," and it throws light on the nature of the soul and indicates the strong and inexplicable tie between the body and the soul. The hint which the Word of God has here given us as to the nature of the connection of the body and the soul, leads us to other important conclusions. It teaches us that the words which man speaks and the deeds which he does, if said or done

for the sake of God and to manifest His glory, and if regulated by His commands, are subject to the same divine law, *viz.*, in all the sincere outward actions there is a soul hidden as in the seed of man, and as the body of these actions is gradually developed, the hidden soul appears in it. When the complete embodiment of the actions takes place, the soul flashes of a sudden in perfect brightness and glory, and shows itself so far as the spirit can be seen, and there appears a plain movement of life. The full development of the body of actions is followed by a blazing of the light within just like a flash of lightning. This stage is allegorically described in the Holy Quran in the following words: فاذا سويته ونفخت فيه من روحي فقعوا له ساجدين "When I have formed the body of it and set sight all the manifestations of glory and breathed into it my soul, prostrate yourselves (in obedience) before it." This verse also suggests the same idea, *viz.*, on the complete embodiment of good actions, the spirit within brightens up. This Almighty God describes as His own soul, thus indicating that it partakes of a Divine nature. For the body is fully developed only after the extinction of the *physical* desires, and therefore the divine light, which before was dim, shines out in full lustre, and thus makes it incumbent upon every body to bow down before the manifestation of this glory. Therefore every one is naturally attracted towards it, and falls down upon his face before it, except the spirit of evil that loves darkness.

To return to the subject in hand, the soul is a light which springs up from the body that is being prepared in the womb. By springing up of the soul I only mean that at first it is hidden and imperceptible, although its germs are present in the seed itself, and that as the body is gradually developed, the soul grows along with it and becomes manifest. There is not the least doubt that the inexplicable connection of the soul with the seed is in accordance with the design of God and with His permission and will. It is a bright essence in the seed itself. It is not a part of it in the sense in which matter is part of matter, but at the same time it is untrue to say that it comes from outside, or, as some wrongly imagine, falling upon the earth is mixed with the substanee of the seed. It is hidden in the seed as fire in the flint. The holy Word of God lends no support to the view that the soul comes from the heavens as something distinct from the body, or that it falls of a sudden upon the earth is and, mixing with the seed accidentally, finds

an entrance into the womb. Nay, the idea is utterly false and totally opposed to the laws of nature. The thousands of insects which we observe daily in stinking and rotten articles of food or in unwashed wounds, do not come from outside or descend from heaven. Their existence proves to satisfaction that *the soul comes out of the body*, and is as surely a creation of God as anything else. From this we conclude that Almighty God who, with His perfect wisdom and omnipotence, has created the soul out of the body, has willed and intended that a second birth of the soul should also be made manifest through the body. The movements of our soul depend upon those of our body, and if the body is drawn in any direction the soul must follow. The physical side of man's life being of so great an importance even to the soul, the true Word of God cannot be silent on the point. The Holy Quran has therefore applied itself abundantly to the reformation of the physical state of man's life. It gives us the most valuable and minute directions on all matters of importance with which man is concerned. All his motions, the manner of the satisfaction of all his requirements, the family, social and general connections, health and sickness, are all regulated by rules, and it is shown how external order and purity have their effect upon the spirituality of man. Considering the limited time I have at my disposal to-day I will briefly note only a few of the guiding rules, for to describe them in detail would require any amount of time.

A close study of the Word of God on this important point, *viz.*, the injunctions and directions relating to the reformation of the external life of man and his gradual advancement from savageness to intellect until he reaches the highest pinnacles of a spiritual life, reveals the following all-wise method. In the first place Almighty God has been pleased to draw him out of darkness and raise him up from a savage state by teaching him the rules relating to his ordinary daily actions and the modes of social life. Thus, it begins at the lowest point of human civilization, and first of all, drawing a line of distinction between man and the lower animals, teaches him the first rules of morality which may pass under the name of sociality. Next, it undertakes to improve upon the low degree of morality already acquired, by bringing the habits of man to moderation, thus turning them to sublime morals. But both these methods really relate only to one stage of advancement, the difference being only one of degree, and the wise Author of the

Universe has so arranged the system of morals that one may be able to advance from a low state to a higher one.

We pass on now to the third stage of advancement when man altogether forgets himself in the love of God and in doing His will, and when his whole existence is only for the sake of his Master. It is to this stage that the name *Islam* alludes, for it signifies total resignation to the commands and service of God and total forgetfulness of self. Thus says the Holy Quran بلى من اسلم وجهه لله وهو محسن فله اجره عند ربه ولا خوف عليهم ولا هم يحزنون "Verily he is saved (*i.e.*, shall attain salvation) who sacrifices his life (or interests) for the sake of God, and submits himself to His will, who does not rest satisfied with mere lip-sincerity, but shows it by his performance of righteous deeds. Such a one will surely have his reward from his Lord, and there shall come no fear upon them, nor shall they be grieved." And again قل ان صلوتي ونسكي ومحياي ومماتي لله رب العلمين لا شريك له وبذلك امرت وانا اول المسلمين "Say, my prayers and my sacrifices, my life and my death, are only for the God whose lordship extends over the whole universe, and who has no companion. Thus have I been commanded and I am the first Muslim *i. e.*, the first man that has resigned himself and sacrificed his life in the way of Almighty God." وان هذا صراطي مستقيما فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله "This is my path and it is the right one, therefore come and follow me, and do not follow any other path, and if you do, it will surely take you away from God." قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم "Say to them: if you love God, come and follow me, then will God love you and forgive your sins, and He is surely forgiving and merciful."

Now I shall take and deal with the three states of life respectively, but before I proceed I must needs repeat the caution that the physical state of man's life, the source of which is the disobedient spirit, cannot, according to the Word of God, be chalked out as something quite distinct from the moral state. All the natural inclinations of man and all the desires and passions of the flesh, the Holy Quran has placed under the heading of the physical conditions, which, when balanced, regulated properly, put in action and utilized, are converted into excellent moral qualities. Similarly no hard and fast lines can be drawn between the spheres of the moral and the spiritua

states, but from the one man passes into the other after a total extinction of self in God, complete sanctification of the soul, entire severance from all low connections and union in God, unswerving fidelity to the Almighty, extraordinary love of the Creator, unsurpassed tranquillity of mind and full submission to the Will of God. Man does not deserve the title of man so long as the physical conditions do not assume the shape of moral qualities, for the natural desires are common to man and the lower animals, and there is nothing to mark the distinction between him and them.

Similarly the mere possession of some moral qualities does in no way bring about the spiritual life, for meekness of heart, peacefulness of mind, and avoidance of mischief are only so many natural qualities and may be possessed even by an unworthy person who is quite ignorant of the true fountain of salvation. Not a few animals are quite harmless and more sinned against than sinning. When tamed, they are not offensive in the least and being lashed do not resist. Yet notwithstanding all this no one can have the foolishness to call them men, not to say anything of good men. Similarly persons who stick to the worst beliefs, nay, sometimes even those who otherwise are guilty of the blackest deeds, possess such qualities. It is possible for man to be so tender-hearted as not to suffer the killing of the worms in hi own wounds, the lice in his hair or clothes, or the worms which breed in the intestines or in the stomach and the bowels. I even admit that tenderness of heart may reach such a degree as to induce a man to give up the use of musk or honey as the procurement of the one involves the destruction and dispersion of the poor bees and that of the other the killing of the deer and its separation from its young ones. I do not even deny that there may be persons of such a compassionate nature as to refrain even from the use of pearls and silk, as both are obtained by a destruction of the life of worms. Further I have no reason to doubt the existence of soft-hearted men who may refuse to apply the leeches and be ready to suffer any hardship rather than take the life of the tiny worm. Last of all, I am even ready to admit that the feeling of tenderness may grow so strong in a man that he may even give up the drinking of water, for it also involves a waste of life, and thus put an end to his own life rather than destroy the animalcules contained in water. All this I admit, but is there any sane person who believes all this folly to be

productive of any moral excellence or designates this state as the state of a moral being? Is it thus that the soul of man can be purified of all internal corruptions which are an obstruction in the way of a true knowledge of God. Such harmlessness and inoffensiveness which is met with to a greater extent in some animals and birds than in man, can never be the means of attaining to the desired perfection. Nay, it is a fighting with the nature and going against its laws. It is a rejecting of the faculties and blessings with which nature has endowed us. We cannot attain to spirituality unless we bring into play the different faculties in their proper places, and when opportunity calls for them, and walk in the path which Almighty God has set out for us with perseverance and submit ourselves wholly to His will. He who sacrifices himself in His way cannot live without Him. He is like a fish that has been sacrificed by the hand of God and His love is the sea in which it lives.

To return to the subject in hand, as I have already stated, there are three sources which give rise to the therefold nature of man, *viz.*, the disobedient soul, the accusing soul, and the soul at rest. Accordingly there are three stages of reformation answering respectively to the three sources. In the first stage we are concerned with mere ignorant savages whom it is our duty to raise to the status of civil men by teaching them the social laws relating to their daily mutual relations. The first step towards civilization therefore consists in teaching the savage not to walk about naked, or devour carcasses, or indulge in other barbarous habits. This is the lowest grade in the reformation of man. In humanizing people upon whom no ray of the light of civilization has yet fallen, it is necessary first of all to take them through this stage and make them accustomed to morals of the lowest type. When the savage has learned the crude manners of society, he is prepared for the second stage of reformation. He is then taught the high and excellent moral qualities pertaining to humanity as well as the proper use of his own faculties and of whatever lies hidden beneath them. Those who have acquired excellent morals are now prepared for the third stage, and after they have attained to outward perfection, are made to taste of the union and love of God. These are the three stages which the Holy Quran has described as necessary for any wayfarer who travels in the path of God.

Our Holy Prophet had been raised at a time when the whole world had sunk to the depth of ignorance. To this the Quran alludes in the following words: ظهر الفساد في البر والبحر *i.e.*, "Both land and water have become corrupt." The metaphorical phrase translated into plain language would mean that the *Ahl-i-kitáb* or the people who had been given the Scriptures from God, had become corrupt as well as those who had never drunk of the fountain of inspiration. The Quran was therefore sent to bring life to the dead as it says: اعلموا ان الله يحي الارض بعد موتها "know it for certain that God is now going to restore life to the earth which had been dead." Utter darkness and barbarism at this time prevailed over the whole of Arabia. No social laws were observed, and the most despicable deeds were taken pride in. An unlimited number of wives was taken, and all prohibitions were legalised. Rapine and incest raged supreme, and mothers were taken for wives. It was to prohibit this horrible custom that the words حرمت عليكم امهتكم were revealed in the Quran, *i.e.*, "your mothers are now prohibited to you." Like beasts they did not even hesitate to devour carcasses and cannibalism also was not unknown. There was no evil of the world but was freely practised by them. The great majority of them did not believe in a future life, and not a few were atheists. Infanticide prevailed throughout the whole country, and they mercilessly butchered the orphans to rob them of their properties. To the outward eye they had the forms of men but were totally devoid of rationality, modesty, jealousy and other manly qualities. Their thirst for wine was excessive and fornication was committed unscrupulously. Ignorance prevailed so widely that the neighbouring people called them *Ummi* or the ignorant. Such is the dark picture of the time and the country in which the Holy Prophet of Arabia appeared and it was to reclaim this wild and ignorant people that the Word of God came upon him. The threefold reformation of man to which I have called attention, was therefore destined to be brought about at this period by means of the Holy Quran. It is for this reason that the holy book claims to be a perfect guidance to mankind, as to it alone was given the opportunity to work a reformation complete on all sides, and the other books never got such an occasion. The Quran had a grand aim before it; it had first to reclaim mankind from savageness and to make them *men*; then to

teach them excellent morals and make them *good man*, and last of all to take them to the highest pinnacles of advancement and make them *godly*. The Holy Quran gives excellent instructions on these three points.

Attention must also be called to another very important point before I discuss the proper subject of the question, *viz.*, the threefold reformation of man. It should be clearly borne in mind that the Quran does not inculcate doctrines which are against the reason of man and which therefore one is to be compelled to admit. The whole drift of the Quran and the pith of its teachings is the threefold reformation of man, and all other directions are simply means to that end. As we see that in the treatment of bodily diseases the physician sees the advisability of dissecting or carrying on operations on proper occasions or applying ointments to wounds, etc., so have the teachings of the Holy Quran also employed these means on fit occasions to serve the purpose when necessary and advisable. All its moral teachings, advices and inculcations have an all-pervading purpose beneath them which consists in transforming men from the physical state which is imbued with a tinge of savageness into the moral state and from the moral into the shoreless deep of the spiritual state.

. It has already been observed that the physical conditions of man do not differ in quality from his moral state. The fact is that the physical conditions when subjected to moderation and used on the proper occasion according to the directions of wisdom and good judgment, are transformed into the moral conditions. Before a man is guided in his actions by the dictates of reason and conscience, his movements do not fall under the heading of moral conditions at all, however they may resemble them, they are but natural and instinctive impulses. For instance, the love and tameness which a dog or a goat or any other domestic animal shows towards its master, cannot be categorised as courtesy and refined manners, nor can the fierceness of a wolf or a lion be classed as incivility or misbehaviour. What we call good or ill manners or morals, are the effect of an exercise of reason and must be shown at the proper time. The man who is not guided by the dictates of reason in his actions may be compared either to the child whose reasoning powers are not yet matured or to the mad man who has lost all reason. The only line of distinction that can be

drawn between the movements of a mad man or a child on the one hand and the actions of a man of reason on the other, is that the former are only natural impulses while the latter are the result of an exercise of the *reasoning* faculty. For instance, the young human being will, as soon it is born, seek the breast of its mother, while a chicken will, after it is hatched, begin to pick up food with its beak. Similarly, the young of a leech inherits instinctively the habits of that animal and that of a serpent or lion the habits of its own parents.

The young human being begins soon after birth to show human peculiarities. When a little grown up, these habits become more conspicuous. It cries louder and its smile assumes the form of laughter. It expresses its pleasure or displeasure in its movements but still these movements are more the result of impulse than that of an exercise of the intellect. Such is also man in his savage state when his intellectual faculties are yet in an embryonic state. He is subject to the impulses of his nature, and whatever he does, he does in obedience to them. His deeds are not the result of any deep meditation. The impulses of his nature subject to external conditions, assume an outward shape. It should not, however, be assumed that all these movements are necessarily improper ; it is possible that some of them may resemble the judicious actions of a reasonable person, but it cannot be denied that they are not preceeded by any exercise of the reasoning faculties or by any deep consideration of their propriety or impropriety. Even if we may assume the presence of a very slight degree of reasoning in some actions of the savage, we cannot class his actions generally under the heading of good or bad actions, for the more powerful factor in bringing them about is not the reasoning faculty but an instinctive impulse or a yielding to desires and passions.

In short, we cannot rank as moral the actions of the being whose life borders upon those of savages and who is subject to his natural impulses like the lower animals, infants or mad men. The first stage of a moral being, *i. e.*, of one whose actions can be classed as good or bad morally, is that in which he is capable of comparing good and bad actions or two good or two bad actions of different degrees. This takes place when the reasoning faculty is sufficiently well developed to form general concepts and perceive the more remote consequences of its actions. It is then that man regrets for omitting

to do a good deed or feels repentance or remorse after doing a bad one. This is the second stage of man's life which the Holy Quran terms *nafs-i-lawwáma*, *i. e.*, the accusing spirit (or to take a more familiar term, conscience). But it should be borne in mind that for the savage to attain to this stage of the accusing spirit, mere admonition is not sufficient, but he must have such knowledge of God that he may not look upon his own creation as an insignificant or unmeaning act. This soul-ennobling sense of God can alone lead to actions truly moral, and it is for this reason that the Holy Quran inculcates a true knowledge of God along with its admonitions and warnings and assures man that every good or bad action bears a fruit which causes spiritual bliss or torture in this life while a clearer and more palpable reward or punishment awaits him in the next. In short, when man has reached this stage of advancement which we have called the accusing spirit, his wisdom, knowledge and conscience reach the stage of development in which a feeling of remorse overtakes him in the doing of unrighteous deeds, and he is ever anxious to perform good ones. This is the stage in which the actions of man can be ranked as moral.

It is necessary here to define the word خلق *khulq* (morals). There are two words alike in form except the vowel point. One of them is خلق *khalq* which means the external creation, and the other خلق *khulq* which means internal creation or inborn quality. As the perfection of internal creation takes place in moral excellence and not in the innate passions of man, the former is consequently the proper signification of the word خلق *khulq* and not the latter. We may take this opportunity of exposing the error of the popular view that forbearance, humility and meekness are the only qualities which constitute good morals. The fact is that corresponding to every external limb or form of action, there is an inborn quality in man, and these various qualities, when displayed in the proper place, are termed morals. For instance, in weeping the outward action is that of the eye from which tears flow, but against this there is in the heart a power of melting which we may term tenderness which, when properly applied by a moral being is one of the excellent morals. Again a man applies his hands in defending himself against or opposing an enemy, but corresponding to this power of an external organ, there is in the heart a quality which we call courage and this, when properly used, is also one of the high morals, the possession of which is necessary for man to

attain to perfection. Similarly a man sometimes saves an oppressed man from the oppressor with his hands, or feels impelled to give something to the helpless and the hungry or serve mankind in some other way, but all such actions proceed from the inborn quality which we call commiseration. Or sometimes a man inflicts punishment upon a wrong-doer and the source of this outward action is the moral quality called vengeance. Or again there are occasions upon which a man who receives an injury, refrains from injuring in return and does not resist evil, and this refraining grows out of the moral quality which we term forbearance. In like manner, a man does sometimes employ his hands or feet or heart or brain or his wealth in doing good to his fellow-beings and then the corresponding moral quality of charity is at work. The truth is, as we have already said, that all these qualities are only ranked as moral qualities when they are used on the proper occasion. Thus in the Holy Quran, Almighty God says addressing the Prophet: انك لعلي خلق عظيم "Verily thou art of excellent morals," *i. e.*, all the high moral qualities such as charity, courage, justice, mercy, kindness, truth, high-mindedness, etc., are combined in thy person. In short, all the qualities with which man's mind is naturally endowed, such as politeness, modesty, honesty, generosity, jealousy, perseverance, chastity, devoutness, moderation, compassion, sympathy, courage, charity, forgiveness, patience, kindness, truth, fidelity, etc., when their outward manifestation is made on the proper occasion fall within the definition of virtues. All these grow out of the natural inclinations and passions of man when the latter are restrained by the use of due deliberation. Progress is an essential characteristic of man and is not shared by the lower animals and hence it is that true religion, good company and virtuous injunctions transfrom his natural passions into morals.

The Physical Conditions.

After these preliminary remarks we shall consider the teachings of the holy Quran in the first stage of the threefold reformation to which we have referred above. This is the earliest stage in man's civilization and it teaches the particular portion of morals which we term ادب (manners). Laws are laid down to moderate the rules of daily life and all that is necessary to make the savage a social being is

inculcated. The injunctions of the Holy Quran on this point are as follows :—

حرمت عليكم امهتكم و بنتكم واخواتكم وعمتكم وخلتكم وبنات الاخ وبنات الاخت وامهتكم التي ارضعنكم واخواتكم من الرضاعة وامهت نسائكم وربائبكم التي في حجوركم من نسائكم التي دخلتم بهن فان لم تكونوا دخلتم بهن فلا جناح عليكم وحلائل ابنائكم الذين من اصلابكم وان تجمعوا بين الاختين الا ما قد سلف

Your mothers are forbidden to you and so are your daughters, and your sisters, and your aunts both on the father's and on the mother's side, and your nieces on the brother's and the sister's side, and your foster-mothers, and your foster-sisters, and the mothers of your step-daughters who are your wards, born of your wives to whom you have gone in, (but if you have not gone in to them it shall be no sin), and the wives of your sons who proceed out of your loins, and it is also forbidden that you should have two sisters as two wives at one and the same time ; this that you did before, is now forbidden to you. لا يحل لكم ان ترثوا النساء كرها It is not allowed you to be heirs of your wives against their will. And marry not women ولا تنكحوا ما نكح آباؤكم من النساء الا ما قد سلف whom your fathers have married, but what is past shall be excused (for you did it in ignorance.) احل لكم الطيبت والمحصنت من المومنت والمحصنات من الذين اوتوا الكتاب من قبلكم اذا آتيتمو هن اجورهن محصنين غير مسافحين ولا متخذي اخدان Things good and clean are legalized to you, and you are allowed to take for wives virtuous women from among the believers and virtuous women from among them to whom the Scriptures have been given before you, provided you give them their legal portions and live chastely with them without fornication or secret intimacy. (There was a custom among some ignorant Arabs that if children were not born to a man, his wife secretly went in to another man, for getting children. It is for the extirpation of this savage custom which is here called مسافحت *musafihat* that the words have been used). ولا تقتلوا انفسكم Do not commit suicide. ولا تقتلوا اولادكم Do not kill your children. لا تدخلوا بيوتا غير بيوتكم حتي تستانسوا و تسلموا على اهلها فان لم تجدوا فيها احدا فلا تدخلوها حتي يوذن لكم وان قيل لكم ارجعوا فارجعوا هو ازكي لكم Enter not into houses other than your own like savages without permission, but wait until you have asked leave, and when you enter, salute the inmates saying

'peace be with you', and if you find no one in the house, enter not till the owner of the house gives you leave; and if the owner of the house ask you to go back, return forthwith, that is more decent for you. واتوا البيوت من ابوابها And enter the houses by their doors not by jumping over their walls. واذا حييتم بتحية فحيوا با حسن منها اوردوها And when you are saluted with a salutation, salute the person with a better salutation or at least return the same. انما الخمر والميسر والانصاب والازلام رجس من عمل الشيطن فا جتنبوه لعلكم تفلحون Wines and games of chance and idols and divining arrows are only an abomination of Satan's work: avoid them therefore that you may prosper. حرمت عليكم الميتة والدم ولحم الخنزير وما اهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما اكل السبع وما ذبح على النصب You are forbidden to eat that which dies of itself, and blood, and swine's flesh, and all that has been slain under the invocation of any other name than that of God, and the strangled, and the killed by a blow or by a fall or by the horns of another beast, and that which beasts of prey have eaten of, and that which has been sacrificed to idols, for all these are as the dead. يسئلونك ماذا احل لهم قل احل لكم الطيبت And if they ask thee what is then lawful for them to eat, say every thing good and clean is allowed to you, only the dead and the unclean things which resemble the dead are forbidden. واذا قيل لكم تفسحوا في المجالس فا فسحوا واذا قيل انشزوا فا نشزوا When it is said to you "make room in your assemblies for others," then make ye room that others may sit down. And when it is said to you "rise up," then rise ye up. كلوا واشربوا ولا تسرفوا Eat and drink everything that is good (whether flesh or herbs), but be moderate in your diet and do not exceed the proper limits. قولا سديدا Do not indulge in idle talk, but speak rightly when occasion requires it. وثيابك فطهر والرجز فا هجر And let your clothes be clean and let every thing that belongs to you, your body, your houses and streets and every place where you sit, be purified from dirt and uncleanliness. واغضض في صوتك واقصد في مشيك Let your pace be middling, *i.e.*, neither too swift nor too slow, and let your voice be neither too loud nor too low unless the occasion requires otherwise. وتزود وا فان خير الزاد التقوى And when you set out on a journey make provision for it in every way, for sufficient provision would be a safe protection against begging. وان كنتم جنبا فا طهروا And if

you are unclean, purify yourselves by bathing all over. وفي اموالهم حق للسائل والمحروم And of your substances there should be a due and stated portion for those who ask and for the dumb animals. وان خفتم الا تقسطوا في اليتمى فانكحوا ما طاب لكم من النساء مثنى وثلث وربع وان خفتم الا تعدلو فواحدة او ما ملكت ايما نكم ذالك ادنى الا تعولو There is no harm in your marrying the orphan girls who are your wards, but if you are apprehensive that as they have no guardian besides yourselves, you may therefore be sometimes tempted to deal with them unjustly, then marry of other women who have guardians, two, three or four provided you can act equitably towards them in all respects, but if you cannot, then marry only one, though you may need more. (The Holy Quran has granted a permission first and put a restraint then. The former was necessary because an undue restraint would have resulted in a general spread of fornication, and the latter checked excess in the number of wives which was unlimited in the days of ignorance). و آتوا النساء صدقتهن نحلة And give women their dowry as a free gift.

In short this is the primary step which the Holy Quran has taken for the reformation of man and these are the rules by means of which it raised, and claims now to raise, savages to the status of social beings. These teachings simply contain rules of good conduct and social relations. So far it does not inculcate teachings containing high morals which are intended to make men morally great. It was necessary that this step should have first been taken for the people whose regeneration was the primary object of our Holy Prophet's appearance and who were actually living in a state of savageness far surpassing that of other people. They observed no law which could give them the distinction of being above savages. It was therefore necessary that the Holy Quran should have first of all taught them the rules of society.

The following point deserves special notice. خنزير *khinzir i. e.* a pig is one of those things which the Muslims have been forbidden to eat. The very name of this foul animal contains an allusion to the prohibition of its flesh. It is a combination of خنز *khinz* and ار *ar*, the first part meaning "very foul" and the second "I see." The word literally means "I see it very foul." The name, which God gave this animal in the beginning therefore points to its foulness. But what is still more wonderful is that in Hindi this animal is known

by the name of سوٗر *suar* which is composed of two words سوٗ *su*, and ار *ar*, the latter part being indentical with the latter part of the Arabic word and the former being the exact equivalent of the first part of the Arabic form. The Hindi word therefore exactly means the same as the Arabic, *i.e.* "I see it very foul," the form also remaining Arabic. The Arabic origin of a Hindi word is no matter to wonder at, for as we have shown in the *Minan-ul-Rahman*, Arabic is the mother of all languages and its words are met with in all languages in thousands. *Suar* is therefore an Arabic word. In Hindi this animal is also known as بد *bad*, meaning bad or foul which is probably a translation of the original Arabic word. It appears that at an early age in the world's history when separation had taken place, the word *suar* which is the exact equivalent of and synonymous with the still prevalent Arabic form *khinzir*, was used to signify the name of this animal, and has kept the original form after the lapse of thousands of years. The Sanskrit form of the word may have changed a little but there can be no doubt that the root is Arabic, for it supplies the reason for which the name was given, and the word *khinzir* attests to the truth of the same view. As to the applicability of this sense of the word to the habits of this animal, there can be no question. Every body knows that it is extremely ugly and lives upon filth, and is moreover the most shameless of all creatures. The reason of its prohibition is now evident. Taken as food its foul flesh will have the most injurious consequences upon body as well as soul, for we have shown above that food affects the whole external as well as internal system of man. The pre-Islamic physicians of the Greek school also held that the flesh of this animal produced shamelessness. On similar grounds the Holy Quran has prohibited the flesh of animals that die a natural death, for it also affects both the physical health and the morals. Animals strangled or killed by a blow are treated like those that die a natural death.

To be continued.

UNITY *v.* TRINITY.

II.

The Divinity of Jesus considered with reference to the extent of his Mission.

We may yet apply another test to the deity of Jesus. If Jesus was God, his mission should have been universal and not limited to any particular community, for the empire of God extends over the whole world and not over any particular portion of it. God is not the Lord of the Jews alone but He is equally the Lord of the Magi, the Christians, the Hindoos and all other nations. The person who as a manifestation of the Deity appears for the guidance of the world, must extend his mission to all irrespective of creed and colour. The circle of his sympathy should naturally be so wide as to comprehend the different nations of the earth, for narrowness of ideas is quite inconsistent with the nature of a Divine incarnation. It strikes indeed very strange that one, who claims to be God on this earth of mortals, should have no concern or sympathy beyond the narrow circle of the Jewish tribe which unfortunately represented a very small section of the twelve tribes of Israel, and led a life of disgrace and subjection under the Roman rule. Jesus Christ, if he really was God (which he was not, his deity being only a creation of superstition and myth), set strange limits to the universal Divinity of God. It seems as if his design were to set up in opposition to the all-encompassing God-head of the great Lord of earth and heavens, an inferior divinity arbitrarily limited to a section of the Israelite nation. For, how can we imagine the Divinity of God reduced to such a narrow compass as not to extend beyond certain ruined and desolate Jewish settlements ? How can we admit Jesus to be an incarnation of the great God of all the nations of the earth when his purpose and object are so narrowly limited to a few cognate relations. He who was a true image of God and His perfect manifestation, did not like Jesus limit his Mission to the Meccans, his own people, but declared in open words that his Mission like the deity of God was universal. In setting the loftiness of purpose displayed

by our holy Prophet against the narrow-mindedness shown by Jesus Christ, I shall produce evidence from books respectively recognised by the followers of the two eminent prophets. I shall quote verses from the Gospel and the holy Quran to show to the reader's satisfaction which of the two manifested a magnanimity of soul, a general sympathy and a yearning after the love of mankind, in preaching the word of God, and whose liberality and kind-heartedness have their scope limited to a few houses of his own tribe and kinsmen. For it is a mark of the purity of the soul and of the complete manifestation of the Divinity of God that one's sympathy should be so extensive, one's purpose so lofty and one's kind-heartedness so general as to embrace all individuals and peoples in one's kind intentions. It is the man with these extraordinary qualifications, whom we can reasonably regard as possessed of Divine attributes and as being the image of God, whose benevolence for his kind walks side by side with the Divinity and grace of God which manifest themselves irrespective of all distinctions.

Searching for evidence as to the extent of Jesus' mission, the only verses plainly bearing on this point which we meet with in the pages of the four Gospels, are those in which Jesus either positively asserts that he is not "sent but unto the lost sheep of the house of Israel" (Matt. 5 : 24) and cannot receive others (whom he calls dogs) in the fold, or directs his disciples not to preach to the Gentiles or the Samaritans but only to the lost sheep of the house of Israel, Matt. 10 : 6. But the holy Quran teems with verses clearly indicating that the Prophet Muhammad صلى الله عليه وسلم had been sent for all people. Thus it says قل إني رسول الله اليكم جميعا and elsewhere وما ارسلناك الا رحمة للعالمين "Say that I have been sent as an apostle of God for the reformation of *all* people"; and, "we have sent thee as an incarnation of Mercy for *all* the people." In the matter of preaching salvation and eternal happiness, therefore, the Prophet's Mission has not left out any corner of the world which may be inhabited by men. It has, on the other hand, invited both men and jinn to the path of guidance, and has not been sparing in bringing salvation to the doors of all. Look, on the other hand, at Jesus Christ to whom the claim to deity has been attributed. He holds back the good tidings of salvation from all but the sheep of Israel, and the purpose is anything but lofty. And

wonder of wonders that utter failure marks even the discharge of this slight duty.

It is admitted on all hands that dispersion had, long before the appearance of Jesus, taken place among the Israelites, and those to whom the mission of Jesus was originally directed were not all in Jerusalem. Ten out of the twelve great tribes of Israel, had, in the days of Nebuchadnezzar, been scattered far and wide. Even learned Christians have admitted that some of these tribes crossed the Persian border and settled in Afghanistan. The people who now inhabit that country and are known as Afghans, are their descendants. Others passed into India and took their abode in the valley of Cashmere, and it is beyond dispute that the Cashmiris are of Israelite origin. These tribes, afterwards, embraced Islam and on their accepting the truth, the promise of the Lord was fulfilled and power and dominion were once more restored to them, as the early kings of Cashmere and the Afghan sovereigns to this day, testify. Some of the Jews had also travelled in a westerly direction into Greece, and others went farther in the East so far as Tibet and China, but the majority occupied Afghanistan and Cashmere. To fulfil his mission, therefore, which was in his own words to gather the scattered sheep of Israel, it was incumbent upon Jesus that after the crucifixion he should have travelled into the countries where the Jews had taken their abode. When he had despaired of the reclamation of the Jews of Judoea the proper course for him to adopt was that after being delivered from the cross, or in the words of a Christian, after his rising from the dead, he should have come into India, visited Persia and Afghanistan, passed a part of his life in Cashmere, preached the word of God to all these scattered sheep of Israel, and invited them to that eternal life which the unfortunate Jews of Jerusalem had so cruelly rejected. Had he taken all these steps, we would have considered him to have performed the duty which lay on him, according to his own confession, like all conscientious and great men who are willing to sacrifice their lives in the fulfilment of their duties and do not lightly set aside the responsibilities which devolve upon them.

To us it seems quite ridiculous and irrational that he should have made a sudden ascent to heaven before he had acquitted himself of the heavy duty which rested on his shoulders, and while as yet the ill-luck-

ed tribes whom he came to reclaim from the power of the evil one, were, with the exception of a very small section, absolutely ignorant even of his appearance. Or, did any of the sheep of Isreal live in the heavens for whose sake the heavenly journey was so hurriedly undertaken ? Is it not surprising that he should have taken a journey to the upper regions, which is an impossibilty for mortals, and not attempted a visit to Cashmere or Afghanistan which in no wise was a difficult task ? It is clear that the person who had power to undertake the former could much more easily have done the latter. Besides the settlement of the Israelites there, there were other attractions. The green and smiling land of Cashmere so like that of Galilee, his native land, in the charming beauty of its scenes and in the healthiness of its climate, should alone have invited the rejected prophet to begin a more glorious career there. We cannot imagine how the idea occured to him of a trip to heavens before he had done his duty upon earth. Why did he leave millions of the people, he said, he had come for, in ignorance and error ? How could he proceed on a journey upwards when he was fully aware that vast numbers of the Jews who had for centuries been awaiting the deliverance of Israel by the Messiah and praying day and night for his appearance, had been exiled from their houses, and were as yet quite in the dark even as to his appearance. How was he satisfied with the justice of his conduct in thus neglecting them all and depriving them of an opportunity even to see their deliverer after centuries of waiting ? Did he not know that all their hopes had for centuries been centred upon the Messiah ? Was not his heart moved to sympathy and did it not melt or them ?

There is not the least doubt that if he had discharged his duty, he would have commanded our respect and sincere admiration. He would then, on the heavens, have rightly been called a travelling prophet, and upon the earth regarded as a true martyr for his people, on account of the hardships he should have borne for their sake. But his sitting on the heavens is quite meaningless and of no use whatever either to his people or to himself. If he had really a mind to redeem his people, he ought to have traced their footsteps into the far east and there delivered to them the message of eternal happiness with which he was charged. And the proper memorial for his

sacrifice in that case was that he should have breathed his last among his exiled brethren, and his tomb in a foreign country would then have served as a lasting monument of his noble sacrifice. Then would every sensible person have praised him for the trouble and hardships which he bore for his people, and then would his death in the effort to reclaim his tribe been termed a true redemption. But the unmeaning doctrine of atonement which is offered by the Christian missionaries, is quite a mystery to us. Millions of the Israelites for whom Jesus came, were as yet quite ignorant of his appearance but he without doing any creditable work, chose an accursed death for himself. Such a course for a redeemer is extremely unphilosophical. If A were suffering from severe headache, it would avail him little if B were to break his own head in perplexity, and no intelligent person would take this rash action of his in any way beneficial to the sufferer. Likewise, if Jesus really felt any sympathy for his people and had a mind to render them a service, the only course for him was that he should have willingly submitted himself to the hardships of travel and exposed himself to cold and heat, hunger and thirst, in search of his benighted people, and thus made a true sacrifice of all his interests to deliver others. And further as the word Masih also means one who travels much, he should therefore have thus been true to his name in this sense of the word. His example would then have been worthy of emulation, and every admirer of his would have longed to follow in the footsteps of the great exemplar and do service to his nation and country, patiently bearing the hardships of long and solitary journeys, as Jesus did. Such a noble deed on his part would indeed have deserved to be written by the following generations in letters of gold. The silent stone on his tomb in some distant land would have spoken to the following generations that he was the kind and self-sacrificing Reformer who travelled into far and distant countries that he may lend a helping hand to his people and reclaim them from the power of Satan. He would also thus have fulfilled the Divine law of flight which every great prophet had had to observe. And, in addition to all this, he would then have been honoured on earth as well as on heaven in accordance with the words which he spoke that a prophet is not without honour save in his own country and house, Matt. 13 : 57. But alas! that he did not pay any heed to all these advantages to

himself and his people, but leaving undone the duty with which he had been entrusted, took rest in heaven as if he was tired of his mission upon earth and preferred a life of seclusion to the troublesome office of apostleship. We are sorry to note that he did not prove equal to the occasion, and his conduct is not only unjustifiable but far from the nobility and self-denial which we should expect in a true reformer.

In short, a strange contrast is brought to light when we witness, on the one hand, the failure of Jesus Christ in the discharge of his duty towards a limited community, and see, on the other, the zeal and enthusiasm with which our Holy Prophet preached his *universal* mission. It clearly leads to the conclusion that the Holy Prophet pre-eminently possessed the noble quality of mercy towards all, and that he combined in his holy person all the merits which form necessary qualifications of a great and universal reformer, and that Christ sadly lacked the quality of philanthropy as well as the other merits which make a universal preacher. The absence of magnanimity made Jesus limit the sphere of his mission to the unbelievers of his own tribe, for his very nature had not been endowed with more elevated qualities, and with this brief task ended his mission. But as the spirit and nature of the Holy Prophet (Muhammad) were sympathetically inclined towards all human beings without distinction of creed or color, and as his very soul had been so created that all other souls might avail themselves of its goodness, therefore his unlimited sympathy and high-mindedness could not rest contented with limiting his mission either to the Quresh or even to Arabia, but he invited the whole human race to accept the religion he preached. This expression of sympathy distinctly showed that the pure and perfect nature within him had been given an ardour and a zeal to do good to all intelligent beings breathing on the face of the earth.

The truth is, that the idea of a universal mission, extending to the corners of the earth, and an anxiety for the reformation of the various people who as distinct sects and tribes had permanently settled in distant lands with little or no connections with one another, thus inviting them all alike to the path of righteousness, is peculiar to the Holy Prophet of Arabia, and no prophet before him ever laid the foundation of such a universal mission. In narrowing his mission to a particular community, Jesus is no exception to the former

prophets, and cannot claim any superiority in that respect. The limit was removed by the Holy Prophet Muhammad, may peace and the blessings of God be upon him, who laid the foundation of a universal and all-embracing mission. The noble office of a universal reformer was granted to him alone, for he was the only person naturally fitted to bear that heavy burden. Therefore so far as men are concerned, the apostolic mission of the Prophet spreads out the skirt of its garment as wide as the Providence of God. Jesus, being himself God, should have looked to the care of all his creatures, but his sympathies were limited only to his blood-relations. To avoid the difficulty, if it be suggested that although at first Jesus admitted that his message was solely directed to the Israelites, yet later on he gave up the narrow view and laid claim to be a preacher to all nations, the fact betrays only fickleness and feebleness of mind. For, when he had once stated in plain words that he had come for none but the Jews, there was no room for him to forward an altogether inconsistent statement and say that he had been sent not for the Israelites alone but for the whole world. Suppose, for instance, a witness deposed before a Judge in the first instance that a certain richman (John) had made over to him one million sterling to buy an estate and make it over to one Peter who should be its sole owner, and that no other person should have a farthing's worth in that estate. He then deposed in the supplement of his statement that the money was made over to him with the direction that the estate bought with it should not be the sole property of Peter, but that he should be its joint owner with fifty others who should have equal rights with him. Shall the Judge then on the strengh of the witness's latter statement award the estate in joint ownership to all the persons? Shall he not arrest the witness for giving false evidence and require him to state which of his allegations was true? In the same manner, to attribute to Jesus two contradictory statements which, if made in a Court of Justice, would bring the punishment of law upon the head of the author, is to do him the greatest injustice. But the pity is that the Christian missionaries in their greediness to make Jesus pass for a God, are blind to all serious objections and do not consider that in their efforts to raise him to Deity they reduce him below ordinary mortals and heap up contradictory statements in his sayings. Of this there are many other instances in what relates to

Jesus. For instance, they would allege, on the one hand, that Jesus is a perfect God, and on the other, that he is a perfect man. To human understanding this is an insoluble mystery. For a perfect assumption of humanity it was necessary for him to be like to us in all points and to possess all the inclinations and weaknesses natural to humanity, and this is diametrically opposed to the attributes of a perfect Divine Being. On the one hand, we must consider Jesus to be subject to all the human weaknesses, ignorance, forgetfulness, &c., and, on the other, we must believe him to have been eternally free from all ignorance and above all weakness. How these contradictory qualities may be assumed to exist in one and the same person at one and the same time, has never been and never shall be made clear.

In brief it is highly objectionable on the part of the defenders of the Christian faith that to put a gloss upon the doctrine of Incarnation, the wise sayings of Jesus should be made a jumble of nonsense and contradictory statements, and new material furnished to the Jews for animadversion. It is an attack upon the master to attribute to him two apparently irreconcilable statements, for in doing so, we shall be guilty of injustice and disrespect towards a righteous prophet of God. Even supposing that such words came from the lips of Jesus, it was the duty of every earnest enquirer to try to reconcile the two statements which to superficial and ignorant readers might strike as apparently contradictory. Such reconciliation can be effected easily. What Jesus gave out was that he had been sent only to the Israelites. When, therefore, he was rejected by the Jews of Syria and saw their obstinate wickedness, he saw another way of discharging the duty he had been entrusted with. He made up his mind to preach the Word of God to the Israelites who had settled in lands far from the centre, as the settlers in Greece, India, Cashmere and Afghanistan. This interpretation commends itself to us, not only because it removes an apparent inconsistency and acquits Jesus of the blasphemous charge of artfully devising a new scheme after his failure in his immediate mission, but also for its plainness and naturalness. Jesus was well aware that his mission embraced the whole house of Israel, and not a particular section of it. Therefore when the Syrian section rejected him with obstinacy and proved themselves hopelessly deaf to the reformer's voice, it was but natural that he should have turned his attention to the other

sections of the community who had taken their abode in distant lands. Even if we were to suppose that the founder of Christianity, when he gave up all hopes of the conversion of the Syrian Jews, did not turn his footsteps to the lost sheep of Israel, but in direct opposition to his own words commanded his disciples to preach the Kingdom of Heaven to the heathen world, we shall have to face another objection seriously damaging Christ's uniformity of character. For, while as yet the ten tribes of Israel to whom it was his primary duty to preach the Gospel, were quite unaware of his appearance, what reason had he to neglect them and trouble his head about other people? In short, judge it however you will, the claim of Jesus to a universal mission cannot stand. With the subversion of this claim, all argument as to the alleged Godhead falls to the ground, and so does the favorite doctrine of atonement.

If, as is alleged, evil cannot be avoided nor salvation attained except some one be hung upon the cross, the blood of the Jewish Messiah shall only atone for the house of Israel and like blood flowing from the veins of another Messiah is urgently needed to wash off the sins of the rest of mankind, and purify the human race, if purify it can. Nay, not only one but two other atonements are needed. It cannot be denied that Jesus could not fulfil the object of his life, but leaving it in an imperfect state took rest on heaven, before even conveying the message with which he had been charged to the lost Jewish sects. His substitute is, therefore, now needed to undertake for him that heavy and important task which one God so utterly failed to accomplish, *viz.*, travel over distant lands and visit the impenetrable tracts of land where the Jews were scattered at the time of their dispersion, deliver to them the message with which his great predecessor had been charged, and at last give up his ghost on cursed wood. A third Messiah is needed to suffer crucifixion for the rest of human race, the favored Israelites alone being excepted.

Having clearly shown that Jesus never asserted the universality of his mission, and that such an assertion was put forward in clear and distinct words by our own Holy Prophet, it is clear that even in this respect Jesus does not possess any peculiarity which may furnish the least ground for his highly exaggerated claim to be the Divine Being.

The Divinity of Jesus considered with reference to his alleged sinlessness.

We shall next consider if the alleged sinlessness of Jesus can furnish any argument as to his Deity and whether he possesses it as a peculiarity to the exclusion of all other prophets and reformers. In this case a decisive proof is offered by Jesus himself in one of his sayings. In Matt. 19 : 16, 17, a man is reported to have come to Jesus and said: "Good Master, what good thing shall I do that I may have eternal life"? and he said unto him, "Why callest thou me good? There is none good but one, that is, God." This leads to the evident conclusion that Jesus' refusal to be called good meant nothing but that he deemed himself to be sinful. The reply attempted by the advocates of Jesus' sinlessness is in itself an evidence of their hopeless discomfiture. It is alleged that as Jesus knew that he was God, therefore he meant in the words quoted above to convey to his hearers in a roundabout way, that the person who regarded him as a man only should not address him as good, for it was impossible for man to be released from the bondage of sin, and hence no human being could be good. But the absurdity of this interpretation is apparent to every man of common intelligence. If Jesus had distinctly put forth his claim to Godhead before the Jews, he should have been regarded by them as an heretic and the most sinful of men who by the law of Moses deserved to be put to death. How could a Jew then knowing of this claim call the claimant a good master consistently with the commandments of God? If, on the other hand, the man had accepted the strange claim of Jesus, the remark was quite out of the way and uncalled for, as there was no denial of his Divinity. It is absurd to suppose that a Jew who confessed his own religion, should have, with a knowledge of the claim of Jesus to Deity, addressed him as good master. The Jewish religion rejects the theory of God appearing in flesh and regards such a claimant as the most sinful person. The advocates of Christianity must admit then that the man who accosted Jesus as good master must have had

faith in his Divinity if any man had such faith in that age, otherwise the epithet "Good" was quite out of place. The interpretation put upon this verse by Christian commentators is thus falsified. Moreover the plain words of Jesus, as reported in the Gospel, would not even bear the strained and far-fetched meaning given to them. No reasonable person would sympathise with the efforts to prove the sinlessness of Jesus by means of such perversion of meaning. It is clear that in the above verse Jesus denied his goodness or sinlessness in plain words, and to wrest any other meaning from it only illustrates the way in which all Christian doctrines are supported.

The fact is that such expressions are often met with in the words of all good men. They regard themselves as weak, and therefore attribute true goodness to God, the source of all purity and strength. They believe with full certainty that strictly speaking none is really good but the Lord, and that it is from that source that man finds support to overcome the frailties of human nature, and that independently of Him, he is a wreck and a failure. How unfair is it then that plain and simple words that are in accordance with the spirit and character of good and righteous men, are distorted into a claim to Deity. The same words have over and over again been used by good men of all times and all countries who look upon their Divine Master as the only source of all goodness. Therefore by way of humility and out of reverence towards their Heavenly Master from whom they receive the strength to be good, they do not allow themselves to occupy a position which only becomes Him, who is the source of all strength. The elect of God have always admitted their own weakness and inability to do anything good without the helping hand of God. To twist words intended to express the glory and greatness of God and the humility of his true servants into an arrogant and vain-glorious expression establishing the Divinity of the speaker, is simply ridiculous. Can we imagine that on being addressed as good master, Jesus was enraged on account of not being called good God? The absurdity of such an explanation is further clear from the fact that the Bible rejects such an idea altogether. The context puts it beyond doubt that Jesus spoke the words to show his own humility and to warn the enquirer that God fountain-head of virtue, and that whatever of excellence

he saw in him, was a favour from God and not attained by his now exertions.

As to the alleged Deity of Jesus, who was not aware of it? The failures and the frowns of fortune he met with daily, had made his divinity apparent to all and saved him the trouble of expressly putting forth his claim. To show irritation and wrathful indignation at its denial was quite unreasonable in face of the circumstances, and displayed an utter want of self-control and self-denial. We are really unable to understand and the advocates of Jesus' Divinity equally unable to explain it rationally, that the man who had not the power even of self-defence, by no means a clear indication of omnipotence, and who experienced sad times and hard lot and received an ill-treatment at the hands of the Jews, themselves a weak and down-trodden race, was in fact the all-powerful God and the Lord of the Universe. We cannot attribute the sufferings and trials which Jesus met with to the Almighty Creator but only to some weak creature whom circumstances had placed at the mercy of his fellow-beings. Can we reasonably imagine the All-powerful God arrested by weak human beings, put into custody, chalanned from one district to another, beaten and smitten on the face by constables, and in the clutches and at the mercy of a few individuals. Can reason admit of the All-knowing God to have prayed the whole night long without being listened to? Or can we understand a God standing in need of prayer and supplication?

To revert to our subject, the innocence of Jesus cannot be reasonably demonstrated. If the hostile critics of Islam, the Christian Missionaries of our own day, can infer the sinfulness of our Holy Prophet from his *istighfar* (asking the protection of God from the frailties of human nature), the admission of Jesus Christ that he did not deserve to be called good is a *priori* proof of his sinfulness. That he himself meant to express his own moral weakness is conclusively shown by his own conduct. In the first place he received the baptism of repentance at the hands of John which involved a confession of sins, and thus he set a seal to his own sinfulness. John's baptism was essentially a baptism of repentance for the remission of sins. The Prophet of Arabia, may peace and the blessings of God be upon him, did not repent at the hands of any other person. The matter gives rise to conclusions of importance

and should not be passed by unnoticed. If Jesus was innocent, what made him repent along with other sinners? Nothing but a sense of remorse for the weaknesses of the flesh could compel a man to go to another person with a consciousness of shame and to confess his sins before him.

Another point which made Jesus conscious of his foibles was the sweeping charges of his bitter enemies, the Jews, against himself and his mother which no pen can describe. As to some of these imputations, Jesus himself pleads guilty, while others have been narrated in the Gospels and admitted by Christian writers themselves. A study of the Jewish writers, on the other hand, presents such a vast multitude of objections that has really rendered it extremely difficult to assert the innocence of Jesus with even a shadow of plausibility. It is with regret that we mention the fact, but the blame lies at the door of the Christian Missionaries. Had they refrained from carping at the holy prophets of God and injuring Muhammadan feeling by especially levelling their abusive, contemptuous and captious attacks at the Holy Prophet of Arabia, the Muslims had no need to search the pages of Jewish writings and the Gospels for the failings of Jesus. None but the petulant Christian Missionaries are answerable for these sad stories of Jesus' failings, as they were the first to take this injudicious step of unreasonably finding faults with the holy prophets of God. They have tried all means to impute sinfulness to the sacred ones of God and unscrupulously used all fair and foul means, unnatural interpretations of simple verses and even fabrications to attain success in this unwelcome and vexatious task. But they did not consider that even Jesus had not been spared similar and even severer criticism. To avenge their attacks on the character of His holy prophets, God has paid the Christians back in their own coin by furnishing historical evidence very unfavourable to the reputation of Jesus. How clearly does it illustrate the truth of the words, "Judge not that ye be not judged" for "with what measure ye mete it shall be measured to you again." The cavilling reviews and the petulant remarks of the Christian Missionaries have injured sorely the feelings of innumerable Muhammadans. We do not see what there is of innocence or infallibility in Jesus that is not met with in a superior degree in our Holy Prophet. On the other hand, in the life of Jesus there is *the confession of sin, repentance like that of sinners and deeds similar*

to those of the guilty. Should it be argued that the sinfulness of other prophets is apparent from their faults as enumerated by hostile critics, we should say that the list of similar or even more culpable faults swells to an enormous extent in the case of Jesus. And if the finding of hostile critics can make any prophet guilty in the sight of God, there is enough of it in the life of Jesus for which a man could be condemned.

THE DRUNKENNESS OF JESUS.

Take one instance only, *viz.*, that of wine. Drunkenness is not only a sin odious in itself, but it is the root from which all evils spring. It excites the carnal passions in man and leads to wickedness, obscenity, fornication and bloodshed. In it takes place the worst development of all the great vices. It appears not only from the objections brought against Jesus by the Jews but also from a study of the Gospels themselves that Jesus used this liquor throughout his life. It is for this reason, perhaps, that drinking is a necessary element in the sacrament known as the Lord's Supper. Jesus himself confessed his drinking of wine when he said of John that he did not drink, but as to himself he used the words a gluttonous man and a wine-bibber to denote his excess in drinking—(Luke 7 : 33). In fact it has never been contested that Jesus was addicted to the habit of drinking. The "Epiphany" (Calcutta), a well-known Christian religious paper, also admits in its issue of the 27th April last that "Christ both ate flesh and drank wine." In Daniel, Chap. I, wine has been called impure, and it is written that Daniel determined not to defile himself with wine. But the truth is that wine is so abominable a thing that it does not need to be condemned by the Old or New Testament or any other book. On the other hand, if we were to suppose a book that claimed a heavenly origin bestowing praises upon drinking, wine would not thereby become really excellent, but the fact will only lead us to the conclusion that such a book could not come from a pure origin. We do not depend upon the testimony of any book in condemning a thing when the evil it produces and the mischief it works are apparent from every day experience. Of all the evils that have wrought the destruction of society and made a hell on earth, none comes up to wine in its pernicious effects. Examples illustrating the ruin and havoc intemperance has wrought, are innumerable, but neither these

pages nor the reader's patience can bear them. It is sufficient to quote the remarks of a great and well-known Christian gentleman of our own day, H. E. Lord Curzon, the Viceroy of India. The speech in which these remarks occur, was given by His Excellency at a meeting of the Army Temperance Association at Simla on the 9th June 1901.

The Viceroy said :—

"I now pass to the work of this Association and the need for it. Temperance or intemperance in the British Army, at whichever side of the shield you like to look, has passed through many phases. We remember stories of the soldiers with whom the Duke of Wellington fought many of his great battles. There was not much temperance or sobriety among them, they were drawn from a low class of the population, and in those days the extraordinary and grotesque illusion prevailed to which all subsequent experience has given the lie, that the hardest drinker was also the best fighting man. The Duke of Wellington said so on many occasions; and he was always alternating between respect for the bravery of the men who won his battles and disgust at their vices. We have long ago got away from all that, and you have not had a single commander of recent times who would not tell you that a hard-drinking soldier is not merely a moral disgrace, but a military danger. (Applause). Read what Lord Roberts said about our men in South Africa. They were sober there—by compulsion, perhaps, as well as by choice, for drink was not to be had—and they comported themselves like heroes and gentlemen. It was only when they got back that Lord Roberts feared they would fall below the high standard that they had observed in the field because of the temptations to drink that were pressed upon them at Home. Accordingly we have passed, as I say, into the phase of life in which everyone admits that the sober soldier is a better man than the intoxicated soldier, the moderate drinker than the hard drinker; and I dare say that the *total abstainer is the best of all* (applause). No one will deny that; but, Gentlemen, we cannot stop there. We have only got so far to an abstract admission. We must translate it into concrete fact. It is not of the slightest use for any of us to indulge in platonic aphorisms, and then to think that our work is over. It is no good for speakers on this platform to say how much better the British army is now-a-days than it was in the days of Balaclava or Waterloo, and to think that this is the end of

the whole business, and that nothing more need be done. It is no good either for soldiers from Jutogh or anywhere else to applaud excellent sentiments to which we all treat them, and then to walk back and drown it all in a too liberal participation in the joys of the regimental canteen (applause and laughter). So we have to face the facts, and not delude ourselves either with sentiment or with figures: for if there is one thing that is sometimes capable of being even more fallacious than sentiment, it is figures (laughter). Therefore I decline to say that all is well, because, at an earlier period of our history, it was worse; and I refrain from quoting statistics of crime or returns of orderly-room lest I should be lulled into thinking that because they illustrate the growing advance of temperance, therefore the battle has been won. That is not the case. Crime returns are neither the sole test nor an infallibe test; and the Commanding Officer who thinks that because he can show a clean sheet in this respect, there is no excessive drinking going on in his regiment is often living in a fools' paradise. Let us recognise, and let this Society recognise, that even if crimes resulting from drink diminish, as I hope and believe that they do, there are still far too many; that if cases of "*drunk and disorderly*" are fewer, *they ought to be fewer still*; and that there are in every regiment a large number—too large a number—of men who still take more than they should, who *habitually drink* hard, even if they are not convicted of intoxication, and who are constantly on the *brink of excess*, even if they do not actually step over it. I had some official figures given me the other day which showed that in one British regiment in India in the month of April last, where the total number of men, exclusive of patients in hospital and members of this Association was 380, the amount of beer consumed was nearly 130 hogsheads (laughter). Now *this meant an average daily consumption of* 2½ *quarts for* every man; and when you remember that among the 380 must have been several men who only drank in moderation, you will see that there must have been a certain number in the regiment who drank much more that was good for them. These are men, therefore, that this Association ought to try and get within its mesh. We want to stop, not merely gross excess leading to crime, but steady drinking leading to disordered faculties and physical and moral decline. I believe, that if every Commanding Officer in India were *told that he himself would be judged by the sobriety of his regiment*; and that a

flourishing Canteen Fund would be looked upon as the mark of a bad Colonel, it would be a most excellent thing; and I respectfully present this suggestion for what it is worth to the Commander-in-Chief (applause and laughter).

There is only one other point of view from which I desire to plead the cause of this Association, and to appeal to the officers and soldiers of the British Army in India. It is a wider and, in my opinion, a higher standpoint. What, I would ask, are we all here for—everyone of us, from the Viceroy at the head of the official hierarchy to the latest joined British private in barracks ?.....That is why it behoves everyone of us, great or small, who belong to the British race in this country, to set an example. The men who sets not that example is untrue to his country. The man who sets a good one is doing his duty by this. *But how can the drunkard set an example, and what is the example that he sets ?* and what sort of example too, is set by the officer who winks at drunkenness instead of treading it under foot ? It is no answer to me to say that the native sometimes gets intoxicated in his way just as the British soldier does in his. One man's sin is not another man's excuse."

These words coming from the highest dignitary in the Indian continent lay down in clear and emphatic terms that drunkenness is at the root of all the abasement of the Christian Society, and that it has given rise to the greatest evils and the most atrocious crimes. But to whom does the blame of all this attach, and what is the source rom which all these evils spring ? To none but Jesus Christ himself and from no other source but his personal example and his teachings. When the great exampler himself indulged in drunkenness freely, what is the fault of his followers in yielding to this vicious habit, for they must imitate him as the standard of moral excellence. The Christians know it for certain that their leader and guide was just the reverse of a teetotaler and made drinking an essential element of his religion by introducing it in the Lord's Supper. How can then the speeches of others—however elaborate and reasonable—have the slightest practical influence on their lives ? Had a lecture on temperance like the one quoted above been supported even by a single verse of the Christian Scriptures, which in the case is sadly wanting, a fact which must be deplored by every preacher of righteousness, a soul would have been breathed into the words and the impression upon

the audience would indeed have been remarkable. But we cannot imagine the use of such a lecture to a Christian audience who see in the New Testament all that is noble and inspiring, and find no injunction in that book against drink. On the other hand, they have there the example of Jesus, the ideal of all that is great and good, whom they must imitate, freely indulging in the use of wine. Why should they then turn aside from his footsteps ? Men are naturally inclined to imitate the person whom they have pitched upon as their ideal and guide, and there is no reason why the Christians should not follow the example of their Master. The model presented to them in the life of the "great exampler" is not one of teetotalism. Nay, Jesus was even called a gluttonous man and a wine-bibber for his constant use of this liquor. His power can certainly not deliver them from the tyranny and slavery of wine. However hard they may try to break this bondage, they can never succeed, for their very ideal cannot show a life spotless in this respect. It is certain that habits of intoxication have vitiated the Christian community and done it lasting harm by exciting the wild and carnal passions, but it is equally certain that within the pale of Christianity men of different temperaments and natures cannot act upon the doctrine of total abstinence from strong liquors. Rare instances of teetotalers among professing Christians, are only exceptions to the general rule and are nothing compared with the overwhelming majority of those given to the use of liquor.

The effect of Drunkenness upon Moral Teachings.

It is with a sense of deep regret that we have to remark that this inadvisable permission of drink has rendered the moral teachings of Jesus Christ a practical failure. " Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also " (Matt. 5 : 39), are words which, without going to the depth of their meaning and practical application, seem no doubt plausible on the surface, but the question is, if a drunkard can follow the rule. Will he not, enraged on being offended, outstep the limit even of " a tooth for a tooth " and take out four for one ? Similarly by the Gospel rule that " whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart " (Matt. 5 : 28) is good and without doubt commendable to all appearance, but no rational being can admit that a drunkard, with his carnal passions highly excited by strong drink,

can keep his looks chaste. The truth is that such a boisterous fellow is apt in the state of intoxication to commit the most detested and horrible crimes all unscrupulously. Teachings therefore which contain verbal injunctions against crimes but open wide doors as to their causes and give full permission for indulgence in them, can hardly establish a man with firmness on the rock of purity.

In contrast with this erroneous treatment of the moral diseases we are bound to mention the wise measure suggested by the Holy Quran. On the one hand, it has struck at the root of the evil by strictly forbidding the use of the intoxicating liquors, passing censure upon wine and declaring it as the deadly enemy of righteousness and purity. For the protection of the eye and the heart from unchaste looks and ideas, it has, on the other hand, enjoined matrimony and allowed the taking of one, two, three, or four wives only that man may keep himself virtuous. The man who takes several wives to keep himself chaste and as a protection against uncleanness of heart, is far better than the person who has only one wife whom he hates, because he cannot keep a chaste look and a pure heart and is likely to fall in to temptation and give himself up to demoralization. There is not the least doubt that the man who does not drink wine and on account of the constant sickness of his first wife or her barrenness or his natural aversion to her or some other reasonable cause, feels the need of taking another wife and observes the rights of both, walks in righteousness upon the earth like angels. Suffice it to mention in support of this that there is a great majority of men of this sort whose righteousness has been proved to the world. In contrast with this type of men who have freed themselves from the bondage of sin, is the class of persons who, on the one side, are addicted to drinking which excites sensuality, and on the other, have not a wife who should soothe their passions. Such men are in the lion's den, and there is every likelihood of their falling some day a prey to the bestial passions.

It is for this reason that I cherish a far greater love for my Lord and Master, the Prophet Muhammad صلى الله عليه وسلم than for Jesus Christ, and this is the reason that the former stands on a much higher and firmer rock of purity and innocence than the latter. The causes in which virtue takes its rise and the occasions on which it may be practised, were not granted by the Lord Almighty in the same abundance to Jesus Christ as to our Prophet and the former far

surpassed the latter in these respects. Jesus Christ made free use of wine and never took a wife. Now we believe that Providence protected him from evil, but we cannot admit that under these circumstances he could be as perfect in the purity of heart and in spotlessness of character as the person who remained a total abstainer throughout his life and had also lawful wives. Although we are sometimes told to take it as a miracle of Jesus that, notwithstanding his use of intoxicating liquors and his celibacy, he led a life of righteousness, yet when one sees how his adverse critics have, on this very account, been furnished with materials from the circumstances of his life to build up a structure of blames and charges against him, one cannot help exclaiming that it would have been far better had Jesus refrained from showing such a miracle. His free and intimte connections with women of dubious character have been the chief points of attack. As a teacher of the purity of heart it was his bounden duty that he should have shunned the company of women notorious for prostitution, and thus set a good example to his disciples. As the case is, Jesus laid himself open to the objection which it is not easy to refute that he showed weakness, disgraceful for a prophet, in the discharge of this great moral duty, and a critic not well-disposed would trace the evil to the habitual use of wine and to an excitement of the bestial passions. It is not the Jews alone who attack the founder of Christianity with this weapon, but the same has been made use of by persons who were once members of the Christian Community and whose refutation of that religion is not due to old religious hatred, but to the strength of argument on the opposite side and who have risen into an open revolt against Christianity and its founder. Such objections on the conduct of Jesus are freely published and circulated not only in the streets of London but in distant corners of the world, India itself being no exception.

Nineteen hundred years of sad experience have at last convinced the Christians that drunkenness corrupts morals, undermines righteousness and vitiates the very nature of man. The more respectable amongst them are now trying their best to eradicate the evil and to take the pledge. There is no doubt that this is a move in the right direction, but it is equally certain that the attempt is against the teachings of Christ, and the gentlemen concerned probably propose to have some new Christian Scriptures to support them in their exertions.

The lesson which the Christian people have learned after nineteen centuries of drunkenness and the difficulties with which their way is beset, are attracting them towards the teachings of the Holy Quran. The fearful picture of drunkenness which Lord Curzon has drawn in his speech is found in far more effective words in the Holy Quran. The Viceroy, no doubt, has at heart the welfare of his country and is doing his best to improve the condition of his subordinates. A spirit of sympathy for the ruling and the ruled imparts a spirit of sincerity to his words, but one thing is wanting. Had it been possible, His Excellency would certainly have quoted the Gospel in support of his assertions, a step which would have imparted new force to his words. Had a Muhammadan had such a subject to speak upon, he could have quoted clear and definite verses of the Holy Quran to show that drunkenness brought the displeasure and wrath of God upon the transgressor.

All this goes a long way to prove that teachings unattended by any injunction to abstain from the intoxicating liquors are simply useless. To teach meekness and forgiveness to drunkards and profligates and to tell them that they should be chaste and not look to lust after women, is only wasting so many words and an idle occupation. The most important part of the work of a prophet, the true reformer of his people, consists in finding out and trying to remove the causes and sources of evil. When these are rooted out, the effect shall cease of itself and the flood of sins which breaks up all barriers shall thus be dammed up. Here do we draw the line between the Holy Quran and the New Testament. The one has ignored the causes and sources from which evil springs up and has flattered itself with a few statements containing moral teachings which can never pass from the domain of the theoretical into that of the practical. The other like a wise and far-seeing doctor and a true sympathiser of humanity has, in the first instance, applied itself to remove the causes of sin, and thus sapped the foundations of evil and moral depravity. This is the point to which we must draw the attention of gentlemen who boast so much of the high moral teachings of the New Testament. It cannot be contended that the Gospel-teachings have ravaged morality by declaring the lawfulness of wine which is the open enemy to mercy, justice, forgiveness, piety, righteousness and all the noble moral qualities to which man can aspire. With the enemy within the precincts of the house how can its inmates be safe against its attacks.

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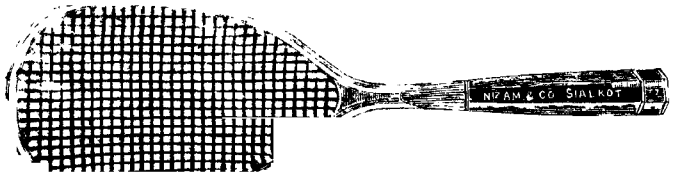

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